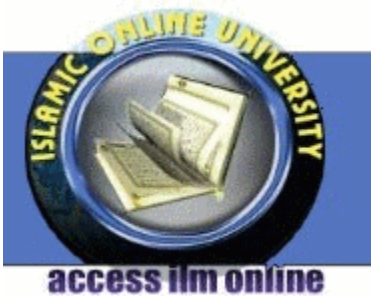


Islamic Online University

PROPHETIC REFLECTIONS ON RAMADAAN

عَنْ أَبِي أُمَامَةَ قَالَ :

أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ مُرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ قَالَ : ((**عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لاَ عِدْلَ لَهُ .**)) ثُمَّ أَتَيْتُهُ الثَّانِيَةَ فَقَالَ : ((**عَلَيْكَ بِالصِّيَامِ**)) .

رواه أحمد

1 Aboo Umaamah said: I came to Allaah's Messenger ﷺ and asked, "Instruct me to do something which will put me in paradise," and he replied,
"You should fast for there is nothing equal to it." When I came to him a second time, he said, "You should fast."

Collected by Ahmad and an-Nasaa'ee[1]

The Narrator: Aboo Umaamah

Aboo Umaamah's actual name was Sudayy ibn 'Ajlaan and he was among the companions who narrated many sayings of the Prophet (ﷺ). He died in the year 81AH and he used to dye his beard blonde. He was the last of the companions to die in Syria[2] at the age of 91. He met the Prophet (ﷺ) when he was 33[3]. He settled in Hims. Sulaym ibn 'Aamir related that a man came to Aboo Umaamah and said, "O Aboo Umaamah! I saw in my dream the angels praying for peace for you whenever you entered or left, and whenever you stood up or sat." Aboo Umaamah said, "O Allaah, I ask your forgiveness دَعُونا عنكم وأنتم لو شئتُم صلّتَ عليكم الملائكة Then he recited, "O believers remember Allaah much, and glorify Him in the mornings and in the evenings. It is He who gives you peace and His angels [pray for your peace] to remove you from darkness to light and He is merciful to the believers. "يأيها الذين آمنوا اذكروا الله ذكرا كثيرا". Muhammad ibn Ziyaad al-Alhaanee said, "I was holding the hand of Aboo Umaamah, the Messenger of Allaah's companion, and went with him to his home. He would not pass by any Muslim, a child, or anyone without saying, "Salaam 'alaykum, Salaam alaykum,". When he reached the door of his house, he turned to me and said, "By Allaah, O my nephew, our Prophet commanded us to spread the greetings of peace." Muhammad ibn Ziyaad also said, "I saw Aboo Umaamah go to a man in the mosque, who was prostrating and crying in his prostration and calling on his Lord, and he said to him, 'Hey you, hey you! If that was [done] in your home [it would have been better.]' Sulaymaan ibn Habeeb al-Muhaaribee said, "I visited Aboo Umaamah along with Makhool and Ibn Abee Zakariyyaa and he glanced at our swords and saw on them the glitter of inlaid silver and gold and said, 'The cities and lands were conquered by swords which had neither gold nor silver on them.' We replied, 'It is less than that.' He replied, 'It is that. The people in the time of ignorance were more generous than you, and they didn't have hope to get

[1] *Saheeh Sunan an-Nasaa'ee,* vol. 2, p. 476, no. 2099.
[2] *Usud al-Ghaabah fee Ma'rifah al-As'haab,* no.2484. The author mentioned that according to others the last to die in Syria was 'Abdullaah ibn Busr.
[3] *At-Ta'deel wat-Tajreeh,* vol. 1, p. 330, no. 762,

ten times the reward for every good deed, and you are hoping for that, and they didn't do it.' When we left, Makhool said, 'Indeed we just visited a truly wise old man (shaykh).'[4]

He narrated from a number of the companions, like 'Umar, 'Uthmaan, 'Alee, and others and many taabi'oon narrated from him, like Sulaymaan ibn Habeeb, Muhammad ibn Ziyaad, Makhool, Sulaym ibn 'Aamir, etc. He was with 'Alee in the Battle of Siffeen and advised Caliph al-Waleed during his reign (d. 86). So the great *hadeeth* scholar, Ibn Hajar, concluded that Aboo Umaamah must have been over 100 when he died.[5]

Aboo Umaamah said: I came to Allaah's Messenger (ﷺ) and asked, "Instruct me to do something which will put me in paradise," and he replied, "*You should fast for there is nothing equal to it*." When I came to him a second time, he said, "*You should fast*."

"Instruct me to do something which will put me in paradise,"
This request of the person indicates the concern which the Prophet's companions had about the main goal of life. There are many narrations in which different individuals asked this same question. For example,

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ فَقَالَ الْقَوْمُ مَا لَهُ مَا لَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَبٌ مَا لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ)).

Aboo Ayyoob al-Ansaaree said that a man said, "O Messenger of Allaah! Inform me of a deed which will make me enter paradise." The people said, "What is the matter with him? What is the matter with him?" Allaah's Messenger said, "*He has something to ask which he greatly needs.*" The Prophet (ﷺ) then said, "*Worship Allaah without joining any partners with Him; establish regular prayer; give the obligatory charity; and keep good relations with your relatives*." [6]

حَدِيث الْبَرَاء قَالَ " جَاءَ أَعْرَابِيّ فَقَالَ : يَا رَسُول اللَّه عَلِّمْنِي عَمَلًا يُدْخِلنِي الْجَنَّة , قَالَ : لَئِنْ كُنْت أَقْصَرْت الْخُطْبَة لَقَدْ أَعْرَضْت الْمَسْأَلَة , أَعْتِقْ النَّسَمَة أَوْ فُكَّ الرَّقَبَة . قَالَ : أَوَلَيْسَتَا بِوَاحِدَةٍ ؟ قَالَ : لَا , إِنَّ عِتْق النَّسَمَة أَنْ تَنْفَرِد بِعِتْقِهَا , وَفَكّ الرَّقَبَة أَنْ تُعِين فِي عِتْقهَا "

Al-Barraa ibn 'Aazib related that a Bedouin came and said, "O Messenger of Allaah! Show me a deed which will put me in Paradise." He replied, "*If you had shortened your address your request would have been clearer. Free a soul or set free a captive.*" He asked, "Aren't they the same?" He replied, "*Freeing a soul is to do it by yourself, and setting a captive free is with help.*"[7]

[4] *Tahtheeb al-Kamaal,* vol. 8, p. 78, no. 3218.
[5] *Tahtheeb at-Tahtheeb,* vol. 3, p. 44, no. 3385.
[6] *Sahih Al Bukhari,* vol. 8, p. 10-11, no. 12.
[7] *Musnad Ahmad,* CD no. 17902.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي قَالَ لَا تَغْضَبْ فَرَدَّدَ مِرَارًا قَالَ لَا تَغْضَبْ

Aboo Hurayrah narrated that a man[8] came to the Prophet (ﷺ) and asked, "Advise me! [Show me a deed which will put me in Paradise.][9]" The Prophet (ﷺ) replied, "*Don't get angry*." The man made the same request again and again and in each case, he replied, "*Don't get angry*."[10]
The Prophet (ﷺ) gave each person who asked the answer most suited to his situation.

عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ يُدْخِلُنِي الْجَنَّةَ أَوْ أَنْتَفِعُ بِهِ قَالَ اعْزِلْ الْأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ

Aboo Barzah al-Aslamee related that he said, "O Messenger of Allaah! Show me a deed that will put me in Paradise or benefit me." He replied, "*Remove harmful things from the path of Muslims*."[11]

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا أَنَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ وَازْهَدْ فِيمَا فِي أَيْدِي النَّاسِ يُحِبُّوكَ

Sahl ibn Sa'd as-Saa'idee said that a man came to the Prophet (ﷺ) and said, "O Messenger of Allaah! Show me a deed, which, if I do it, Allaah will love me and the people will love me." Allaah's Messenger (ﷺ) said, "*Abstain from the material things of this world and Allaah will love you; and abstain from what belongs to people and people will love you.*" [12]

Those who came after the companions used to ask them similar questions. For example,
مَعْدَانُ بْنُ طَلْحَةَ الْيَعْمُرِيُّ قَالَ لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ دُلَّنِي عَلَى عَمَلٍ يَنْفَعُنِي أَوْ يُدْخِلُنِي الْجَنَّةَ فَسَكَتَ عَنِّي مَلِيًّا ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ عَلَيْكَ بِالسُّجُودِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً قَالَ مَعْدَانُ ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ عَمَّا سَأَلْتُ عَنْهُ ثَوْبَانَ فَقَالَ لِي عَلَيْكَ

[8] His name was Jaariyah ibn Qudaamah (See *Fat'hul-Baaree*)
[9] In the narration of Aboo Ayyoob al-Ansaaree. *Sahih Al Bukhari,* vol. 1, p.415 , no.43 , Kitaab: Zakaat; Baab: Wujoob az Zakaat
[10] *Sahih Al Bukhari,* vol. 8, p. 88, no. 137.
[11] *Musnad Ahmad,* CD no. 18955. The same narration can be found in *Sunan Ibn-i-Majah,* vol. , p. , no. Saheeh Ibn Majah vol.2, no 124, Kitaab: Adab; Baab: Imaatatil athaa min at tareeq without mention of Paradise.
[12] *Sunan Ibn-i-Majah,* vol. , p. , no. , Kitaab: Zuhd; Baab: Zuhd fid dunyaa Saheeh Ibn Majah vol 2, no 1373

بِالسُّجُودِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً

Ma'daan ibn Talhah al-Ya'muree said, "I met Thawbaan, the freed slave of Allaah's Messenger (ﷺ), and I asked him, 'Show me a deed which will benefit me or put me in Paradise?' He was silent for a moment, then he turned to me and said, 'Prostrate regularly, for I heard Allaah's Messenger (ﷺ) say: *Any person who makes a single prostration for Allaah's sake will be raised one level [in Paradise] by Allaah, Most Great and Glorious, and a sin will be removed from him.*' Later I met Abud-Dardaa and asked him the same question and got the same reply.[13]

The Prophet (ﷺ) replied, "*You should fast for there is nothing equal to it.*" When I came to him a second time, he said, "*You should fast.*"

The reason for the superiority of fasting over other deeds is that *riyaa* does not take place in it as easily as it does in other deeds. Other deeds require actions while fasting requires intention which is normally hidden from people.

Fasting of the Heart

The understanding of fasting among most people is to abstain from bread, fruit, and meat from sunrise to sunset. That is fasting according to the letter of the law (*Sharee'ah*). But the meaning of fasting and its goal and the greatness of fasting lies in the heart fasting from evil and abandoning the corruptions of pride and jealousy. How can the stomach fast and not the heart? How can one who has evil and false beliefs? Who make fun of the Qur'aan and Sunnah, and the Prophet (ﷺ) and the righteous. Who are haughty with the worshippers, proud about what they have of position, wealth, car or villa. Some people's hearts are like that of Pharaoh, even though they pray with people, fast Ramadaan and make pilgrimage to Makkah. They do not look at people, nor return their greetings of peace, nor smile, and they know nothing about Islaam. Satan has made them feel that they are the greatest among people. This has become widespread, especially in the oil rich countries.

Among the signs of the righteous in Ramadaan is the smile, good character, gentleness, visiting, returning greetings and maintaining good family relations.

Ibn Hubayrah, one of the Umayyad governors with the army of 'Aramram passed by on horses lined up in silk and brocade, and the people all stood up except for al-Hasan al-Basree who remained sitting. He asked him: Why didn't you stand when the people stood up for me? He replied, "I wanted to stand, but I remembered three characteristics about you and didn't." "What are they?" He asked. He replied, "I remembered that you came from a nasty sperm drop expelled from between the backbone and the ribs (yakhruju mim baynis sulbi wat-taraa'ib); I remembered that you are carrying feces in your stomach; and I remembered that you will become a filthy rotting corpse thrown in the ground as a dog is thrown, so I didn't stand up for you." Ibn Hubayrah bowed his head in shame before the people and rode off.

That is the knowledge that the people of Tawheed have of the proud.

For the heart to fast from self-conceit and vanity whereby the person is not proud of himself, his knowledge, his culture, or his degrees. These degrees, no matter how high they are,

[13] *Sunan an-Nasaa'ee,* Tatbeeq; Baab: Thawaab man sajada lillaah. Saheeh an nasaee vol 2, no. 228

are not equal to the value of slippers if they are not supported by faith. They have no value in this life nor in the next. They are a curse on their owners if they do not direct them to faith, the mosque, the Qur'aan, prostration and the fear of Allaah.

Positions likewise have no value. Pharaoh occupied the highest position in this world saying, " أَلَيسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلاَ تُبْصِرُونَ Don't I have dominion over Egypt and these rivers flow beneath me? Can't you see? " and " مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي I know of no other god besides me ", but in his last moments and his death-throes he cried out, " آمَنْتُ أَنَّهُ لاَ إِلهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُوا إِسْرَائِيلَ I believe that there is no god besides the one the Israelites believe in " So, what is the value of positions, and jobs and status?

The hearts should also fast from jealousy, a cursed characteristic brought by Satan.

Fasting of the Eyes

Many peoples' stomachs fast, and their privates fast, and their livers fast from water, but their eyes do not fast. They gaze freely at what is prohibited *haraam* to them and what is displeasing to their Lord. This is not real fasting when the Almighty has said:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّونَ مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

"Tell the believers to lower some of their sight to protect their privates."

And the Prophet (ﷺ) said,

النَظَرُ سَهْمٌ مِنْ سِهَامِ إِبْلِيسَ

"*The gaze is an arrow from among Iblees' arrows*."[14]

The reward for guarding the sight is that Allaah replaces it with faith whose sweetness is found in the heart.

Fasting of the Tongue

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنْ النَّارِ قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلَا تُشْرِكْ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ قَالَ ثُمَّ تَلَا تَتَجَافَى جُنُوبُهُمْ عَنْ الْمَضَاجِعِ حَتَّى بَلَغَ يَعْمَلُونَ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ قُلْتُ بَلَى يَا نَبِيَّ

[14] *Musnad Ahmad,* vol. 5, no. 264 and *Mustadrak al-Haakim,* vol. 4, no. 313.

اللَّهِ فَأَخَذَ بِلِسَانِهِ قَالَ كُفَّ عَلَيْكَ هَذَا فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ

The Prophet (ﷺ) told Mu'aath ibn Jabal "*Shall I show you what will gather for you of all of that [good]?*" He replied, "O course." He said, "*Restrain this,*" and he took hold of his tongue. Mu'aath asked, "O Messenger of Allaah! Are we accountable for what we speak?" He replied, "*May you mother lose you! Will people be poured into the Hellfire on their noses for other than what their tongues reap?*"[15]

The Prophet (ﷺ) was also reported to have said:

مَنْ صَمَتَ نَجَا

"*Whoever remains silent is saved.*"[16]

Ibn Mas'ood was reported to have said that there is nothing in this world more deserving to be restrained for a long time more than the tongue.

The Almighty said,

مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ

People joke and the angels record, they speak, remember Allaah, say falsehood, curse, backbite, gossip, give false witness, slander and it is all recorded for or against them, as the Almighty mentioned,

مَالِ هَذَا الكِتَابِ لاَ يُغَادِرُ صَغِيرَةً وَلاَ كَبِيرَةً إِلاَّ أَحْصَاهَا

Tongues need to be restrained and what is said needs to be weighed, if it is about peoples' honor, curses, their dignity it should be clearly avoided. Lies, lewd talk, corruption needs to be fasted from.

Fasting of the Ears

The ears need to fast too. They need to fast from listening from listening to falsehood and Satanic prodding. They should be given the Qura'aan to listen to and be safeguarded from the evils of music in all its forbidden forms.

Fasting of the Hands

Stealing and touchingare the modes by which the fast of the hand is affected

The Collectors: An-Nasaa'ee

Ahmad ibn Shu'ayb an-Nasaa'ee was born in the year 214 or 215 AH, at Nasaa, a town in Khurasaan. Having received his early education in his home province, he traveled at the age of fifteen to Balkh, where he studied *hadeeth* with Qutaybah ibn Sa'eed for over a year. He traveled widely in pursuit of *hadeeth,* and eventually settled down in Egypt. In 302/914 he went to Damascus, where he found the people holding erroneous views against 'Alee ibn Abee Taalib, due to the influence of the Umayyads. In order to guide the people, he composed a book on the merits of 'Alee and wanted to read it from the pulpit of a mosque. But the congregation, instead

[15] *Saheeh Sunan at-Tirmithee,* vol. 2, no. 103 and authenticated in *Irwaa al-Ghaleel,* no. 413.
[16] *Musnad Ahmad,* vol. 2, no. 159 and authenticated in *Silsilah al-Ahaadeeth as-Saheehah,* no. 536.

of giving him a patient hearing, maltreated him, and drove him from the mosque. He died in the year 303/915, as a result of this incident.

Nasaa'ee was recognised as the leading traditionist of his day. 'Abdullaah ibn Ahmad ibn Hanbal, Muhammad ibn Ibraahim, 'Alee ibn 'Umar and other major traditionists, regarded him thus. His scrupulousness is evident from the fact that in connection with the traditions related by al-Haarith, he never used the terms *haddathanaa* or *akhbaranaa* (he related to us), as he did in the case of those traditions which had reached him via other scholars, for although the materials he acquired from al-Haarith were read by the latter in a public class, Nasaa'ee had been prohibited from attending, and thus was obliged to hear them by concealing himself at the gate of the lecture hall. In his large work on *sunan* (which he confessed contained a fair number of weak and dubious traditions), al-Nasaa'ee compiled the legal traditions which he considered to be either fairly reliable or of possible reliability. At the request of some of his friends, he also produced a synopsis of the *Sunan,* called *al-Mujtabaa,* or *as-Sunan as-Sughra.* This latter work, which he claimed contained only reliable traditions, is now accepted as one of the six canonical collections. It is commonly know as *Sunan an-Nasaa'ee.* The book does, however, contain many weak and doubtful traditions related by unknown narrators of questionable credentials.

Ahmad

Imaam Ahmad ibn Muhammad ibn Hanbal al-Marwazi ash-Shaybaanee was descended from the great Shaybaanee tribe of the Arabs. He was born in Baghdad in the year 164AH/780CE. He was carefully brought up by his pious mother, his father having died young. There he received his early education with the teachers of the day, beginning the serious study of *hadeeth* at the age of 15 under Ibraahim ibn 'Ulayyah. After studying with all the major *hadeeth* experts of the capital, he began to travel in search of knowledge, in the year 799. He wandered through Basrah, Kufah, Yemen, Hijaaz, and other centers of *hadeeth* learning, attending the lectures of the traditionists, taking notes, and discussing them with scholars and fellow students, returning finally to Baghdad in around the year 810, when he met Imaam al-Shaafi'ee, with whom he studied *fiqh* and *UsooI al-Fiqh.*

Ibn Hanbal appears to have lectured on traditions from an early age. It is said that a large number of students flocked around him in order to hear his lectures on *hadeeth* in a Baghdad mosque in the year 804, when he went there for a short time. He made, however, the service and teaching of the Prophet's message the sole object of his life, and continued thus until 833, when a storm of persecution erupted against the orthodox theologians throughout the 'Abbaasid empire.

The caliph al-Ma'moon, under the influence of his philosophically-minded associates, and perhaps wishing to build an intermediate doctrine which would prove acceptable to both Sunnis and Shee'ah, publicly accepted the Mu'tazilite creed, including the notion of the created nature of the Qur'aan. When most scholars refused to join him in his conversion, he threatened, and then persecuted them. Many scholars, however - Imaam Ahmad among them - refused to yield. The caliph, who was then at Tarsus, ordered that they should be put in chains and sent to him. Although these orders were carried out, al-Ma'moon died before his devout prisoners had reached their destination. This, however, proved of little help to them. The Caliph had made a will wherein he asked his successor to carry out his wishes with regard to the propagation of the doctrine of the creation of the Qur'aan. His two immediate successors, al-Mu'tasim and al-Waathiq, carried out this policy with some fierceness, and did not hesitate to use torture and incarceration to persuade the Muslim scholars of the correctness of the Mu'tazilite system. This

persecution continued with varying vigor until the third year of the reign of al-Mutawakkil, who, in the year 848, put a stop to it, and returned to mainstream Sunni belief.

The charismatic personality of al-Ma'moon, and the glamour of his court, seems to have secured the conversion of many Muslim theologians to his views. Even such great traditionists as Yahyaa ibn Ma'een and 'Alee ibn al-Madeenee sought refuge behind the thin veil of dissimulation. It was Ahmad ibn Hanbal who at this critical juncture proved himself the savior of Orthodoxy and the Islamic principle of the freedom of faith and conscience. He refused to submit to the dictates of the caliph, attempting to show the fallacies in the reasoning of his adversaries in the public debates, and refused to be impressed by their threats of force, patiently enduring their persecutions. He was kept in a cell for eighteen months; he was whipped by a team of executioners, his wrist was broken, he was badly wounded, and he lost consciousness. None the less, he kept his conscience whole, and emerged from the test with the greatest credit. Even more impressively, in the eyes of the community, Ibn Hanbal showed an unexampled generosity towards his enemies and persecutors, against none of whom he showed any ill-will. He scrupulously refrained from expressing any opinion against Ahmad ibn Abee Du'aad, who had taken the part of chief inquisitor against him during the inquisition.

After the inquisition was over, Imaam Ahmad lived for about eight years. During most of this period he devoted himself to teaching, while the rest he spent in prayers and the remembrance of God. He died in 855, at the age of 77. Astonishing scenes of sorrow and mourning followed; not only in the great metropolis, but even some of the remotest corners of the Islamic world, His funeral was attended by a vast crowd said to have contained between 600,000 and two and a half million people. It was an event the like of which must rarely have been witnessed anywhere.

Throughout his life Ibn Hanbal inspired those who knew him with the exemplary probity and mildness of his character. He always refused financial help, whether large or trivial, from rich princes as well as from poor associates and friends. At one point, he boycotted his sons Saalih and 'Abdullaah because they had accepted stipends from the caliph. He hated luxury, and met his few needs from what he himself earned. Though in his religious beliefs he was extremely firm and principled, yet by nature he was very gentle and anxious not to cause harm to anyone. Honesty and justice were the most admired elements of his character.

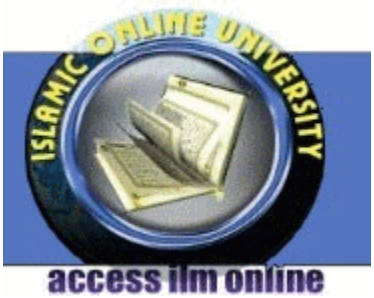
With the exclusion of part of his final years, Imaam Ahmad devoted his entire life to the service of *hadeeth,* spreading it through the large regiments of his students to every part of the Muslim world, and writing about various theological problems by presenting the relevant proof-texts from the Qur'aan and the *Sunnah.* Thirteen of these books are mentioned by Ibn al-Nadeem in his *Fihrist*, while others, such as the *Kitaab as-Salaat,* have also been published in his name.

The most important of his works is without question the *Musnad.* The period of its compilation is unknown; but it is clear from its structure as well as its contents that it must have occupied Imaam Ahmad's mind for a long time. His main object was not to make a collection of all the strictly genuine *hadeeths,* nor those relating to any particular subject or supporting any particular school of thought. Instead, he attempted to collect all the traditions of the Prophet which, by his criteria, were likely to prove genuine if put to the test, and could therefore serve as a provisional basis for argument. Traditions not included in the *Musnad* have no force, he is reported to have said. But he never claimed that all its contents were genuine or reliable. On the contrary, he struck off many traditions from his book; and even when he was on his death-bed, he asked his son to delete a *hadeeth* from the *Musnad.*

To assemble his work, Ibn Hanbal ransacked his own vast store of knowledge, as well as the entire literature available to him on the subject. He sifted 30,000 traditions out of some 750,000 narrated by 904 Companions relating to widely varied subjects. However, he read out the various parts of his notes to his students, and also to his sons and nephew over a period of 13 years. Although he had wanted to assemble his notes in the form of a *Musnad,* death overtook him, so that the task of arranging the material fell to his son ‘Abdullaah, who edited his father’s notes.

‘Abdullaah maintained the scrupulous care and thoroughness of his father when editing the material he inherited. He collated the whole of his father’s huge but incomplete manuscript with his own notes, which he had taken at his lectures and at the sessions of other traditionists. He also collated it with what he had learnt from him and others during more general learned discussions.

Ibn Hanbal's *Musnad* occupies an important place in *hadeeth* literature, and has served as an important source for various writers on the different genres of Arabic literature. Despite its great bulk, it survived the vicissitudes of time, and was first printed at Cairo in 1896.



Islamic Online University

PROPHETIC REFLECTIONS ON RAMADAAN

Module 2

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :

((وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخَلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ.)) رواه البخاري

2 Aboo Hurayrah narrated that Allaah's Messenger ﷺ said:

"By the One in whose hand is Muhammad's soul, the odor of a fasting person's mouth is more fragrant to Allaah than musk."

Collected by al-Bukhaaree[1]

Narrator: Aboo Hurayrah

Aboo Hurayrah, 'Abdur-Rahmaan ibn Sakhr, stands at the head of the list of *hadeeth* transmitters, due to the sheer bulk of his 5374[2] narrations. He was regarded by the Prophet (ﷺ) himself as the most anxious of all Muslims to acquire knowledge of *hadeeth*. Belonging to the tribe of Daws, an offshoot of the great Yemenite clan of Azd, he came to Madeenah in the seventh year after the Hijrah, and on being told that the Prophet (ﷺ) was at Khaybar, he immediately went there and accepted Islam. Since that time until the death of the Prophet (ﷺ), Aboo Hurayrah sacrificed all worldly pursuits and pleasures in favor of keeping the Prophet's constant company, attending to him and memorizing his words throughout the days. He divided his nights into three parts: one for sleeping, one for prayer, and one for study. Aboo Hurayrah was given his nickname (*kunyah*) by the Prophet (ﷺ) due to his habit of carrying a kitten around with him.[3]

When the Prophet (ﷺ) died and information about the religion and its legal rulings had to be sought indirectly, Aboo Hurayrah poured out the store of knowledge he had so meticulously accumulated. At times he was taken to task for reporting certain traditions which were unknown to other Companions. But he would reply that he had simply learnt what the Ansaar had missed

[1] *Sahih Al Bukhari,* vol. 3, p. 71, no. 128.
[2] The total number of *hadeeths* or more properly, channels of narration of *hadeeth* ascribed to him. The actual number of *hadeeths* he narrated are 1,236.
[3] *Hirrah* means cat and *hurayrah* means a kitten. Thus, "Aboo Hurayrah" meant "father/possessor of the kitten."

because of attending to their lands and properties, and what the Emigrants had failed to learn because of their commercial activities. Once, when he was taken to task by ‘Abdullaah ibn ‘Umar for relating a particular *hadeeth,* he took him to Aa’ishah who bore witness to the truth of what he had related. His knowledge and memory were also tested by Marwaan, who, having written down some traditions related by him, wanted him to relate the same after a year. He found them to be exactly identical to his earlier narration.

Aboo Hurayrah instructed more than 800 students in *hadeeths,* some of whom recorded his narrations in books. Of Aboo Hurayrah’s nine students known to have written *hadeeths*, Hammaam ibn Munabbih’s book has survived in manuscript form and has been edited by Dr. Muhammad Hamidullah and published in 1961 in Hyderabad, India.[4]

After the death of the Prophet (ﷺ), he was appointed governor of Bahrain for a while during the caliphate of ‘Umar and acted as governor of Madeenah under the early Umayyad caliphs. He died in 59AH/678CE.

Commentary:

Aboo Hurayrah narrated that Allaah’s Messenger (ﷺ) said: **“*By the One in whose hand is Muhammad’s soul,*** [that is, By Allaah,] ***the odor of a fasting person’s mouth is more fragrant to Allaah than musk.*”**

This prophetic statement contains an implied command to increase the unpleasant odor of the mouth. However, it is actually encouragement to fast more often since fasting is the cause of the odor. That is why the Prophet (ﷺ) specifically referred to the bad odor of the fasting person’s mouth and not bad mouth odor in general.[5]

Furthermore, there are narrations which permit and encourage the use of the *miswaak* (toothstick) while fasting.

عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ عَنْ أَبِيهِ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَا أُحْصِي يَتَسَوَّكُ وَهُوَ صَائِمٌ

‘Abdullaah ibn ‘Aamir ibn Rabee‘ah narrated from his father that he saw the Prophet (ﷺ) uncountable numbers of times using the *miswaak* while fasting.[6]

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خَيْرِ خِصَالِ الصَّائِمِ السِّوَاكُ

[4] *Studies in Early Hadith Literature,* p. 38.
[5] *Al-Multaqaa: Sharh Muwatta Maalik.*
[6] *Sunan at-Tirmithee,* , Kitaab: Sawm, Baab: Maa jaa’a fee siwaaq as saa’im

'Aa'ishah also quoted Allaah's Messenger as saying, "*The best characteristic of the fasting person is using the miswaak.*"[7]

The majority of scholars saw nothing wrong with brushing one's teeth with the *miswaak*, in the morning or in the evening, whether the stick is dry or fresh. It was the opinion of Maalik, Aboo Haneefah and ash-Shaafi'ee, and they used the following *hadeeth* as supportive evidence:

أَبِي هُرَيْرَةَ : لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتهمْ بِالسِّوَاكِ عِنْدَ كُلِّ وُضُوءٍ , أَخْرَجَهُ النَّسَائِيُّ

Aboo Hurayrah related that Allaah's Messsenger (ﷺ) said, "*Were it not that I would overburden my nation, I would have commanded them to use the* miswaak *at the time of every ablution.*"[8] As well as other similar *hadeeths* which mention the merits of using the *miswaak.* These *hadeeths* support the use of *miswaak* at all times and in any state. The Maalikee school disagreed and considered the use of fresh *miswaak* impermissible because of the taste which it contains. Al-Bukhaaree refuted this position by mentioning a narration from Ibn Seereen in which he said, "There is no harm in using fresh *miswaak,*" He was asked, "But, doesn't it have a taste?" Ibn Seereen replied, "Water has a taste and you gargle with it daily." This is the correct position because the most one may fear from the fresh *miswaak* is that some of [its sap] may slip down the throat, just as in the case of gargling. However, if the fasting person spat out the water it would not harm him. Those who objected argued that brushing the teeth would remove the unpleasant smell of the mouth of the fasting person. However, the unpleasant smell comes from the empty stomach and it is not removed by using the *miswaak.* The tooth stick removes food from between the teeth or on the teeth which lead to the yellowing of the teeth. Furthermore, the *hadeeth* does not support the deliberate cultivation of an unpleasant smell any more that the following *hadeeth* promotes dirtying one's feet:

عَنْ عَبَايَةَ بْنِ رِفَاعَةَ قَالَ أَدْرَكَنِي أَبُو عَبْسٍ وَأَنَا أَذْهَبُ إِلَى الْجُمُعَةِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنِ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ)).

'Abaayah ibn Rifaa'ah related that Aboo 'Abs caught up to him while he was walking to Friday Prayer (ﷺ) and said that he heard the Prophet (ﷺ) say, "*Whoever's feet become dirty in Allaah's path, Allaah will make them prohibited to the Hellfire.*"[9]

This prophetic statement simply clarifies that one who has to walk a distance to prayer is rewarded for the unpleasant situation of his feet becoming covered in dust. One who only has a short distance to walk or who rides, but before entering the mosque, he rubs his feet in dust to make them dusty, will not gain the above mentioned reward. It is an encouragement for those living far to come for Friday prayer and not to worry about getting dusty on the way.

[7] *Sunan Ibn-i-Majah,* , Kitaab: Siyaam, Baab: Maa jaa a' fis-Siwaak. Da'eef Sunan ibn Majah vol 1, no. 536
[8] *Sunan an-Nasaa'ee,* Saheeh sunan an Nasaee vol 1, no,12
[9] *Sahih Al Bukhari,* vol. 1, p. 270 , no. 907 , Kitaab: Jumu'ah; Baab: al mashi ilaa jumu'ah

Some of those opposed to the use of the *miswaak* during the evening while fasting quote the following narration:

رَوَى الطَّبَرَانِيُّ عَنْهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ : ((إِذَا صُمْتُمْ فَاسْتَاكُوا بِالْغَدْوَةِ وَلاَ تَسْتَاكُوا بِالْعَشِيِّ فَإِنَّ الصَّائِمَ إِذَا يَبِسَتْ شَفَتَاهُ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ)).

The narration of at-Tabaraanee from the Prophet (ﷺ) in which he was supposed to have said, "*When you fast, use the* miswaak *in the morning, but do not do so in the evening, because Allaah will give light on the Day of Judgment to those fasting whose lips become dry.*" However, this is an inaccurate (*da'eef*) narration which cannot counter the previously mentioned authentic evidences.[10]

The Prophet's statement: **"*… is more fragrant to Allaah than musk,*"** means that the one with the bad breath will find it more pleasant than musk with Allaah, because he will receive more reward for it than one who is perfumed with musk from the fragrance of his musk.[11]

This *hadeeth* addresses the concept of the external and the internal. Human beings generally judge by the external because the internal is often hidden from them. Yet, there exist wise sayings which warn against merely judging by the external, like "Don't judge a book by looking at its cover." The Prophet (ﷺ) elevated this principle to divine status when he said:

((إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ)).

"*Indeed, Allaah doesn't look at your forms and your wealth. Instead, He looks at your hearts and deeds.*"[12]

Consequently, if a person does deeds instructed by Allaah and His Messenger (ﷺ) and it makes him or her appear in a form displeasing to people, he or she should not worry about the reaction of people, especially when the deed is an obligatory deed. Recommended deeds may be avoided if the harm in doing them outweighs the benefit. However, some people have mistakenly taken the above mentioned *hadeeth* to mean that it does not matter how un-Islamic they appear externally, because faith is in the heart and it is sufficiently demonstrated by good character. Where the external appearance is divinely commanded, like pants above the ankle and beards for men and outer garments and not plucking eyebrows for women, to ignore it is displeasing to God. Furthermore, good character begins with a person's relationship with Allaah. To disobey Him is the ultimate form of bad character, no matter how good the person may be in their relationships with other human beings.

[10] *Tuhfatul-Ahwathee,* Al Silsila Adh Dha'eefa vol.1, no,577
[11] *Al-Multaqaa: Sharh Muwatta Maalik.*
[12] *Sahih Muslim,* vol. 8, , p. 363 , n o.34 , Kitaab: Birr Silah wa Aadaab; Baab: Tahreem thulm muslim

عَنْ أبي هُرَيْرَةَ عَنْ النَّبيِّ ﷺ قَالَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ :

((الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ يَدَعُ شَهْوَتَهُ وَأَكْلَهُ وَشُرْبَهُ مِنْ أَجْلِي)) .

رواه البخاري

3 Aboo Hurayrah quoted the Messenger of Allaah (ﷺ) as saying:

"Fasting is for Me and I will personally give reward for it. [The fasting person] put aside his sexual desire, his food and drink for My sake."

Collected by al-Bukhaaree[13]

Aboo Hurayrah quoted the Messenger of Allaah (ﷺ) as saying: **"*Fasting is for Me and I will personally give reward for it.*"**

Scholars differed regarding the meaning of this phrase, as all righteous deeds are for Allaah – that is one of the conditions for them being righteous - and He rewards them. Some held that fasting was singled out among righteous deeds here because it does not contain the element of showing off (*riyaa*) to the degree that other acts do. Az-Zuhree narrated the following statement of the Prophet (ﷺ) without mentioning the companion whom he heard it from:

((لَيْسَ فِي الصِّيَامِ رِيَاءٌ)).

"*Fasting does not contain riyaa,*"[14] because all deeds involve actions except fasting which depends on the intention which is hidden from people. This statement means that *riyaa* cannot enter the act of fasting, however, it may enter by statement, where the fasting person informs others. In contrast, *riyaa* may enter other righteous deeds at the time of doing the righteous act. Some scholars tried to add other physical acts of worship to the category of fasting, like *thikr* (remembrance of Allaah) which may be done in the presence of people without their realizing it.

The second explanation was that it meant that Allaah alone knows about it, its amount of reward and the degree to which it will be multiplied. This interpretation is supported by the narration:

[13] *Sahih Al Bukhari,* vol. 3, p. 71, no. 128.
[14] Al-Bayhaqee collected this narration in *Shu'ab al-Eemaan,* with a complete chain up to the Prophet (). However, the chain was defective. Ibn Hajar noted that if it were authentic, it would be the decisive word on the matter. (*Fat'hul-Baaree*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعمِائَة ضِعْفٍ قَالَ اللَّهُ عَزَّ وَجَلَّ إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ

"*Every good deed of Adam's descendents is multiplied ten times up to seven hundred times. Allaah, Most Great and Glorious, said, 'Except fasting, for it is only for Me and I will reward it.'* "[15]

The third explanation is that it means, "The most beloved act of worship to Me and the one which I give precedence to is fasting." However, this interpretation is contradicted by the authentic narration:

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَقِيمُوا وَلَنْ تُحْصُوا وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمْ الصَّلَاةَ وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ

Thawbaan quoted Allaah's Messenger (ﷺ) as saying, "*Be upright and you will not called to account and know that the best of your deeds is formal prayer and only a true believer guards his* wudoo."[16]

The fourth explanation is that the attribution is one of honor in the same way that the mosque is called Allaah's house, in spite of the fact that all houses belong to Him.

The fifth interpretation is that to be without need for food and drink and other desires is among the attributes of the Lord, so when the fasting persons draws close to Him with what agrees with His attributes, He attributed the act to Himself. Other acts of worship suit the conditions of the worshippers.

The sixth interpretation is that fasting is purely for Allaah and contains no benefit for humans. This is indicated by the following narration:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي

[15] *Sahih Muslim,* vol. 4 , p. 285 , no. 161 , Kitaab: Siyaam Baab: Fadl Siyaam
[16] *Sunan Ibn-i-Majah,* , Kitaab: Tahaarah wa sunanuhaa; Baab: muhaafazah 'alaa al wudoo.Saheeh Ibn Majah vol. 1, no. 101

"Every deed of Adam's descendents is for themselves, except fasting; it is for Me and I will reward it."[17]

The reason for specifying fasting is because other acts of worship are viewed by people, while fasting is entirely between the person and Allaah, it is done for Him alone and he does it seeking God's pleasure. This can be found in the statement **"*Fasting is for Me…*"** The other reason is that the remaining righteous deeds involve spending wealth or using the body, while fasting involves breaking the soul's desires, exposing the body to loss, and it contains patience with the pangs of hunger and thirst and abandonment of desires, indicated by his statement, **"*he gave up his desires for My sake…*"**

Thus, the statement: **"*Fasting is for Me and I will reward it,*"** emphasizes the greatness of the unlimited reward for fasting.

The intended fast in this *hadeeth*, is one which is free from sinful acts and statements. Aboo Hurayrah quoted the Messenger of Allaah (ﷺ) as saying: **"*[The fasting person] put aside his sexual desire, his food and drink for My sake.*"**

This statement clarifies the basis on which the fasting person deserves the special reward from Allaah; sincerity in fasting only for His sake. Thus, one who abandons those things due to other reasons like indigestion will not earn the promised reward.

The main factor which elevates fasting is the overriding drives which accompany the fast. One who does not experience any desire throughout his or her day does not have the merit of one who has desires and struggles to overcome them.[18]

The statement: **"*[The fasting person] put aside his sexual desire, his food and drink for My sake,*"** also addresses the physical level of fasting. Fasting on the "physical" level causes the fasting person to experience the pangs of hunger and thirst – when the prophetic (*sunnah*) way of fasting is observed. Prophet Muhammad (ﷺ) used to consume a very light meal before the dawn (*suhoor*) and moderate meal (*iftaar*) to break the fast at sunset, while scrupulously avoiding filling his stomach.

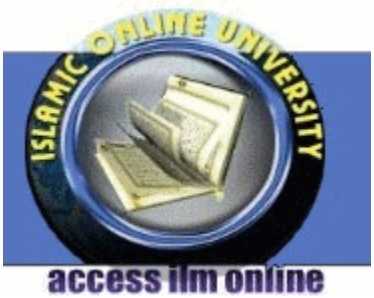
[17] *Sahih Al Bukhari,* vol.4 , p. 1880 , no. 5927 Kitaab: libaas , Baab: Maa yuthkaru fee Misk
[18] *Fat'hul-Baaree.*

عَنْ الْمِقْدَامِ بْنِ مَعْدِ يكَرِبَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مَلَأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ حَسْبُ الْآدَمِيِّ لُقَيْمَاتٌ يُقِمْنَ صُلْبَهُ فَإِنْ غَلَبَتْ الْآدَمِيَّ نَفْسُهُ فَثُلُثٌ لِلطَّعَامِ وَثُلُثٌ لِلشَّرَابِ وَثُلُثٌ لِلنَّفَسِ

Al-Miqdaam ibn Ma'deekarib reported that he heard Allaah's Messenger say, "*The worst container a human being can fill is his stomach. A few morsels of food to keep a person's back straight are sufficient. However, if his desire overcomes him, then let him eat a third, drink a third and leave a third for breathing.*"[19]

The Prophet (ﷺ) used to break his fast with a few fresh or dried dates and a glass of water just before beginning the sunset prayer.[20] This level allows the fasting person to experience the pangs of hunger and thirst and thereby develops sympathy in him or her for those starving and dying of thirst in other parts of the world. It also helps the individual to appreciate the blessing of food and drink and develop a more thankful character. People tend to forget easily the blessings in their own lives and focus on the apparent blessings in the lives of others. This misplaced focus breeds jealousy and lack of contentment in life. Fasting helps the person to get back to basics and appreciate much of what has been taken for granted. This element of the fast is further reinforced on the Day of 'Eed when all Muslims are required to give food to the needy members of their communities. 'Eed is a day of thanksgiving, not just in the form of lip service to God, but practically in the form of sharing Allaah's bounties with others.

[19] *Sunan Ibn-i-Majah,* Kitaab: al At'imah; Baab: Iqtisaad fee Akl. *Saheeh sunan ibn majah vol 2, no.1111*
[20] *Sunan Abu Dawud*, vol. 1, pp. 646-7, no. 2349.



Islamic Online University

PROPHETIC REFLECTIONS ON RAMADAAN

Module 3

عَنْ سَهْلٍ عَنْ النَّبِيِّ ﷺ قَالَ :

((إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ لاَ يَدْخُلُ مِنْهُ أَحَـدٌ غَيْرُهُمْ)) . رواه البخاري

4 Sahl narrated that the Prophet ﷺ said:

"There is a gate in paradise called *Rayyaan* through which those who fast will enter on the Day of Judgment and no one besides them will enter it."

Collected by al-Bukhaaree[1]

Sahl narrated that the Prophet (ﷺ) said, **"There is a gate in paradise…"** In another narration of this *hadeeth* Sahl quoted the Prophet (ﷺ) as mentioning the number of gates in Paradise:

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ فِيهَا بَابٌ يُسَمَّى الرَّيَّانَ لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ

Sahl ibn Sa'd narrated that the Prophet (ﷺ) said, "*Paradise has eight gates among which is a gate called Rayyaan. Only those who fast will enter it.*"[2]

The gates are for those who have engaged in the most righteous deeds as mentioned in the following narration about *Rayyaan* conveyed by Aboo Hurayrah:

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[1] *Sahih Al Bukhari,* vol. 3, p. 67, no. 120 and *Sahih Muslim,* vol. 4 , p. 286, no. 164 , Kitaab: Siyaam; Baab: Fadl as siyaam. The complete text of the *hadeeth* is as follows:

عَنْ سَهْلٍ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ يُقَالُ أَيْنَ الصَّائِمُونَ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ

Sahl narrated that the Prophet (ﷺ) said, "There is a gate in paradise called *Rayyaan* through which those who fast will enter and no one besides them will enter it. It will be said, 'Where are those who fast?' They will get up and no one besides them will enter. When they enter, the gate will be closed and no one will enter it."

[2] *Sahih Al Bukhari,* vol. 2, p. 1004 , no. 3257 .Kitaab: Bad'ul Khalq; Baab: Sifah abwaab al jannah

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ أَهْلِ عَمَلٍ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ يُدْعَوْنَ بِذَلِكَ الْعَمَلِ وَلِأَهْلِ الصِّيَامِ بَابٌ يُدْعَوْنَ مِنْهُ يُقَالُ لَهُ الرَّيَّانُ

Aboo Hurayrah quoted Allaah's Messenger as saying, "*There will be a gate among the gates of Paradise for the people of every righteous deed. They will be called according to the righteous deed. The People of fasting will have a gate from which they will be called and its name is Rayyaan.*"[3]

In another narration, the Prophet (ﷺ) mentioned the names of some of the other gates:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا قَالَ نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ

Aboo Hurayrah related that Allaah's Messenger (ﷺ) said, "*Whoever spends two portions in Allaah's way will be called from the gates of Paradise, 'O slave of Allaah! That is good!' Whoever is from the People of Salaah, will be called from the Gate of Salaah, whoever is from the People of Jihaad will be called from the Gate of Jihaad, whoever is from the People of Fasting will be called from the Gate of Rayyaan and whoever is from the People of Charity will be called from the Gate of Charity.*" Aboo Bakr then asked, "May my father and mother be sacrificed for you, O Messenger of Allaah, whoever is called from these gates will have no need. But will anyone be called from all of these gates?" He replied, "*Yes. And I hope you will be among them*."[4]

Only four of the gates are mentioned, and from the pillars Hajj remains, which no doubt will have a gate. As for the remaining three, they include the Gate of those who repress their anger and pardon people.[5] Ahmad has a narration in which the companion is missing (*mursal*) to that effect:

[3] *Musnad Ahmad,* CD no. 9424.
[4] *Sahih Al Bukhari,* vol. 3, p. 67-8, no. 121 and *Sahih Muslim,* vol. 4 , p. 125 , no. 85 , Kitaab: Zakaat; Baab: man jama' sadaqah wa a'maal al birr
[5] They are mentioned in *Soorah Aal 'Imraan,* 3: 134.

﴿ ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤ ﴾

((إِنَّ لِلَّهِ بَابًا فِي الْجَنَّةِ لاَ يَدْخُلُهُ إِلاَّ مَنْ عَفَا عَنْ مَظْلِمَةٍ)).

"*Indeed, Allaah has a gate in Paradise which only be entered by one who pardons a wrong.*"

Among them is the Gate of the Right Hand (*Baabul-Ayman*) which is entered only by those who fully trust in Allaah (*mutawakkiloon*). They will enter Paradise without account or punishment.[6]

As for the third gate, perhaps it is the Gate of Remembrance (*Baabuth-Thikr*). In at-Tirmithee's narration there is an indication of that. It could also be the Gate of Knowledge (*Baabul-'Ilm*) and Allaah knows best. It is also possible that besides these gates that people are called by, there are other gates inside the main gates of Paradise, because the number of righteous deeds is much more than eight.[7] Calling a person from all of the gates is an honour, as he will only be able to enter one of them. Perhaps it will be the one which he did most often, and Allaah knows best.[8]

This narration does not contradict the following *hadeeth* in Muslim's collection:

((مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ أَوْ فَيُسْبِغُ الْوَضُوءَ ثُمَّ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ أَيِّهَا شَاءَ)).

"*Anyone of you who makes* wudoo *thoroughly and then says:* Ash'hadu allaa ilaaha illallaahe wa anna muhammadan 'abdullaahi wa rasooluh,' *will have the eight gates of Paradise opened for him and he can enter from anyone he wishes.*"[9]

Although there is an apparent contradiction, this narration means that all the gates are opened for him as a means of honoring him. However, he will enter from only one gate, the Gate of Knowledge, and Allaah knows best.[10]

"Those who spend (in Allaah's Cause) in prosperity and in adversity, who repress anger, and who pardon men; indeed, Allaah loves those who do good."

[6] Ibn 'Abbaas narrated to us that the Prophet (ﷺ) said, "*All the nations were paraded before me, and I saw the prophets follow one another, one with a small group, one with two or three people and a prophet with none. Then there appeared a multitude of people which I took to be my nation, but I was told that they were Moosaa and his people. Later, a larger group appeared and I was told that they were my people. Among them were seventy thousand who would enter paradise without reckoning or punishment.*"[6] The Prophet (ﷺ) then got up and went to his house, and the people began to discuss whom they might be. Some said, "Perhaps they are the Companions of the Messenger of Allaah." Others said, "Maybe they are those who were born in Islaam and therefore had never ascribed anyone partner with Allaah." The Prophet (ﷺ) came out and asked them what they were discussing and when they told him, he informed them, "*The people are those who do not ask others to treat them with* ruqyah[6]*, nor do they believe in bird omens*[6]*, nor do they get themselves cauterized.*[6] *Instead, they put their trust in their Lord.*"[6]

[7] *Fat'hul-Baaree.*

[8] *Fat'hul-Baaree.*

[9] *Sahih Muslim,* vol. 2 , p. 119 , no. 17 , Kitaab: tahaarah; Baab: thikr mustahabb 'aqib wudoo.

[10] *Fat'hul-Baaree.*

"There is a gate in paradise..." Az-Zayn ibn Muneer explained that the Prophet (ﷺ) said, **"…in paradise,"** rather than saying, "paradise has…" to make it more attractive. "In paradise," implies that it is in the midst of the pleasures and relaxation of paradise rather than simply a door to them.[11]

"There is a gate in paradise called *Rayyaan*..." The name "*rayyaan*" is derived from "رِيٌّ *riyy* or رَيٌّ *rayy*" meaning "irrigation, watering; quenching of thirst,"[12] This relationship is also confirmed in another narration which mentions drinking in relationship to the gate.

عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلصَّائِمِينَ بَابٌ فِي الْجَنَّةِ يُقَالُ لَهُ الرَّيَّانُ لَا يَدْخُلُ فِيهِ أَحَدٌ غَيْرُهُمْ فَإِذَا دَخَلَ آخِرُهُمْ أُغْلِقَ مَنْ دَخَلَ فِيهِ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا

"*Those who fast will have a gate in Paradise called Rayyaan through which no one will enter besides them. After the last of them enters it will be closed. Whoever enters it will drink and whoever drinks will never be thirsty again.*"[13]

Ibn Hajar mentioned that the quenching of thirst is mentioned instead of feeding hunger because thirst is more severe and more difficult to bear.[14]

In the phrase, **"through which those who fast will enter,"** "those who fast" refers to those who fast often, and not merely those who fast the obligatory fasts.[15] Aboo Bakr's question, **"Will anyone be called from all of these gates?"** implies that only a few will enter from all the gates. Therefore, the deeds referred to must be voluntary deeds and not the obligatory deeds. For, there are many who will do all the obligatory deeds, but only few will manage to do all the voluntary deeds. This is further illustrated in another narration in which Aboo Hurayrah related that one day Allaah's Messenger (ﷺ) asked, "*Who is fasting today?*" and Aboo Bakr replied, "I am." He then asked, "*Who among you followed a bier today?*" and Aboo Bakr again replied, "I did." He again asked, "*Who among you has fed a needy person today?*" and Aboo Bakr replied, "I did." He asked, "*Who visited a sick person today?*" and Aboo Bakr replied, "I did." The Prophet (ﷺ) then said, "*One who combines all of these must enter Paradise.*"[16]

[11] *Fat'hul-Baaree.*
[12] *Al-Mawrid,* p. 599.
[13] *Sunan an-Nasai,* Kitaab: Siyaam; Baab: thikr al ikhtilaaf 'alaa muhammad ibn abee ya'qoob saheeh sunan an Nasai, vol. 4, no. 168
[14] *Fat'hul-Baaree.*
[15] *Fat'hul-Baaree.*
[16] *Sahih Muslim,* vol. 4, p. 1276, no. 5880.

"and no one besides them will enter it," emphasizes that the gate, Rayyaan, is exclusive for those who regularly fast. In the completion of this narration, the fact that no one will enter this gate is repeated another two times:

يُقَالُ أَيْنَ الصَّائِمُونَ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ

It will be said, 'Where are those who fast?' They will get up and no one besides them will enter. When they enter, the gate will be closed and no one will enter it."

Thus, this narration contains a general encouragement to make fasting a regular part of life. It supports the Prophet's general recommendations to fast outside of Ramadaan six days of Shawwaal, three days of every month, two days every week, and special days like 'Arafat and 'Aashooraa. Fasting should not be limited to Ramadaan because the physical, emotional and spiritual benefits found in fasting are valuable throughout the year. The "Ramadaan Muslim" phenomenon is an aberration created by lazy Muslims ignorant of the vast difference between the traditional performance of empty rituals and sincere compliance to Divine commands. Some traditional Muslims have even gone so far as to invent a Ramadaan ritual called Jumu'atul-Widaa' (the Farewell Jumu'ah). It is claimed that one who prays the last Jumu'ah of Ramadaan makes up for all missed prayers from the previous Ramadaan!!!

عَنْ عَبْدُ اللَّهِ قَالَ : كُنَّا مَعَ النَّبِيِّ ﷺ شَبَابًا لاَ نَجِدُ شَيْئًا فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ :

((يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ)) رواه البخاري

5 'Abdullaah said: When we were youths with the Prophet we did not have anything so Allaah's Messenger ﷺ told us:

"O Young people! Whoever among you is able should get married because it is best for lowering the gaze and protecting one's chastity. And whoever is unable should fast because it will cut his sexual desire."

Collected by al-Bukhaaree[17]

The background to this narration was related by the *taabi'ee,* 'Alqamah, who said, "We were with 'Abdullaah ibn Mas'ood and 'Uthmaan met him in Minaa and said, 'O 'Aboo 'Abdir-Rahmaan! Shall we marry you to a young virgin who will remind you of your past?' When 'Uthmaan saw the 'Abdullaah was not interested, he called me and said, 'O 'Alqamah!' When I went to him, 'Abdullaah said, "As you have said that, the Prophet (ﷺ) told us, '*O young people!...*' "[18]

"*O Young people!...*"

The youth were addressed by the Prophet (ﷺ) because desires of the flesh tend to be greatest among them. However, the intent of his statement is to all unmarried people. As for married people, he advised them to remove desires by being with each other.

[17] *Sahih Al Bukhari,* vol. 3, p. 72, no. 129 and *Sahih Muslim,* vol. 2, p. 703, no. 3233.
[18] *Sahih Al Bukhari,* vol. 7, p. 3, no. 1 and *Sahih Muslim,* vol. 2, p. 703, no. 3232.

عَنْ أَبِي الزُّبَيْرِ قَالَ قَالَ جَابِرٌ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا أَحَدُكُمْ أَعْجَبَتْهُ الْمَرْأَةُ فَوَقَعَتْ فِي قَلْبِهِ فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُوَاقِعْهَا فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ

Abuz-Zubayr quoted Jaabir as saying, "I heard the Prophet () say, '*If any of you is impressed by a woman and desire for her enters his heart, let him go to his own woman and sleep with her, for that will repel what he feels.*"[19]

"*Whoever among you is <u>able</u> should get married ...*"

The ability referred to here is both sexual as well as financial according to the scholars. Most scholars further concluded that marriage is recommended (*mandoob*) in particular for those who are able. Though, the Hambalite scholars and some others ruled that it was obligatory (*waajib*). Some held that it was obligatory on one who could only prevent himself from fornication by marriage. They also held that it was forbidden (*<u>h</u>araam*) for a person who is unable to have sexual relations and or unable to financially support a wife. The further held that it was only disliked (*makrooh*) in the case where the wife is not harmed by his inability. However, they considered it greatly disliked if it caused him to decrease in his religious duties or decrease in seeking knowledge. Some scholars ruled that it was recommended for anyone capable of having children, even if he had no desire for sexual relations, based on the Prophet's many recommendations for marriage and his describing himself as being proud of the numbers of his followers.

عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَجَمَالٍ وَإِنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا قَالَ لَا ثُمَّ أَتَاهُ الثَّانِيَةَ فَنَهَاهُ ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ تَزَوَّجُوا الْوَدُودَ الْوَلُودَ فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ

Ma'qil ibn Yasaar reported that a man came to the Prophet (ﷺ) and said, "I had relations with a beautiful woman of high status, but she did not give birth. Should I marry her?" He replied, "No." The man returned a second time, and he forbade him. When he returned a third time, he told him, "*Marry a loving and fertile woman, for I will be proud of your numbers among the nations.*"[20]

عَنْ أَنَسٍ أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلُوا أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَمَلِهِ فِي السِّرِّ فَقَالَ بَعْضُهُمْ لَا أَتَزَوَّجُ النِّسَاءَ وَقَالَ بَعْضُهُمْ لَا آكُلُ اللَّحْمَ وَقَالَ بَعْضُهُمْ لَا أَنَامُ عَلَى

[19] *Sahih Muslim,* vol. 2, p. 705, no. 3242.
[20] *Sunan Abu Dawud,* , Kitaab: nikaah; Baab: nahy an tazweej man laa yalid. Saheeh Abu Dawud vol 2, no. 220

فِرَاشٍ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ فَقَالَ مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا لَكِنِّي أُصَلِّي وَأَنَامُ وَأَصُومُ وَأُفْطِرُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

Anas reported that some of the companions of the Prophet (ﷺ) asked his wives about the acts that he performed in private. Someone among them said, 'I will not marry women,' another said, 'I will not eat meat,' and another said, 'I will not lie down in my bed.' [When the Prophet (ﷺ) heard about what they said,] he said, "*What has happened to these people that they say so and so? Whereas, I pray and sleep, I fast and break my fast, and I marry women. Whoever dislikes my Sunnah is not a true follower of mine.*"[21]

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النِّكَاحُ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي وَتَزَوَّجُوا فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ وَمَنْ كَانَ ذَا طَوْلٍ فَلْيَنْكِحْ وَمَنْ لَمْ يَجِدْ فَعَلَيْهِ بِالصِّيَامِ فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ

'Aa'ishah quoted Allaah's Messenger (ﷺ) as saying, "*Marriage is from my sunnah. So whoever doesn't go by my Sunnah is not a true follower of mine. Marry*"[22]

The Prophet (ﷺ) illustrated the importance of marriage by saying, "*When a servant of Allaah marries, he has completed half of his religious obligations, and he must fear Allaah in order to complete the second half.*"[23]

عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ قَالَ لِي ابْنُ عَبَّاسٍ هَلْ تَزَوَّجْتَ قُلْتُ لَا قَالَ فَتَزَوَّجْ فَإِنَّ خَيْرَ هَذِهِ الْأُمَّةِ أَكْثَرُهَا نِسَاءً

Sa'eed ibn Jubayr narrated that Ibn 'Abbaas asked him, "Are you married?" I replied, "No." He said, "Marry, for the best of this nation had the most women."[24]

The Prophet's statement, **"*Because it is best for lowering the gaze and protecting one's chastity,*"** indicates that marriage should lower young people's desires and keep them away from

[21] *Sahih Al Bukhari,* vol. 7, pp. 1-2, no. 1 and *Sahih Muslim,* vol. 2, p. 703, no. 3236.
[22] *Sunan Ibn-i-Majah*, Kitaab: nikaah; Baab: maa jaa fee fadl nikaah. Saheeh *Sunan Ibn-i-Majah, Hasan vol 1, no.592*
[23] Collected by al-Bayhaqee. See *Mishkat Al-Masabih,* vol. 1, p. 660 for the English text. It was authenticated in *Saheeh al-Jaami' as-Sagheer,* vol. 1, pp. 136-7, no. 430.
[24] *Sahih Al Bukhari,* vol. 7, p. 5, no. 7.

illicit sexual relations. On the basis of this principle, the punishment for those who commit adultery is considerably harsher than for those who commit fornication. Also, a woman who was previously married is given greater say in choosing her second husband.

This statement also identifies a close relationship between the gaze and illicit relations. Consequently, in the Qur'aan Allaah instructs both men and women to lower their gaze and protect their chastity. And the *hijaab* prescribed for women protects them from the sexual stare, and reduces the chances for flirtation. The Prophet (ﷺ) further cursed the woman who leaves her home perfumed as an adulteress until she returns to her home.

"*And whoever is unable should fast because it will cut his sexual desire.*" For those unable to fast, the Prophet (ﷺ) prescribed fasting which has a physical impact on sexual desires. However, for this impact to have maximum effect, the other body parts must also fast.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِكُلِّ بَنِي آدَمَ حَظٌّ مِنْ الزِّنَا فَالْعَيْنَانِ تَزْنِيَانِ وَزِنَاهُمَا النَّظَرُ وَالْيَدَانِ تَزْنِيَانِ وَزِنَاهُمَا الْبَطْشُ وَالرِّجْلَانِ يَزْنِيَانِ وَزِنَاهُمَا الْمَشْيُ وَالْفَمُ يَزْنِي وَزِنَاهُ الْقُبَلُ وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ

Aboo Hurayrah quoted the Prophet (ﷺ) as saying, "*Every human has a portion of fornication, for the eyes commit fornication, and their fornication is the stare. The hands commit fornication and their fornication is in holding, the feet commit fornication and their fornication is in walking, the mouth commits fornication and its fornication is the kiss, and the heart desires and wishes and the privates either proves it true or false.*"[25]

Consequently, the Prophet (ﷺ) told 'Alee, "*O 'Alee! Don't take a second look [at women], for while you are not to blame for the first, you have no right to the second.*"[26]

The fasting person must therefore avoid watching, speaking about, or listening to lewd material in order for the physical effects of the fast to benefit. If he shakes the hands of women and touches them casually, and goes to places of corruption, the fast will not effectively lower his desires at all.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حُجِبَتْ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتْ الْجَنَّةُ بِالْمَكَارِهِ

Aboo Hurayrah related that Allaah's Messenger said: "The Fire is veiled by desires and Paradise is veiled by unpleasant things."[27]

[25] *Musnad Ahmad,* CD no. 8170. See also *Sahih Muslim,* vol. 4, pp. 1397-8, no. 6421.
[26] *Musnad Ahmad, Sunan at-Tirmithee.* See *Mishkat Al-Masabih,* vol. 1, p. 662 and *Sunan Abu Dawud,* vol. 2, p. 576, no. 2144 for the English text. It is authenticated in *Saheeh Sunan Abee Daawood,* vol.2, p. 403, no. 1881.

عَنْ حَفْصَةَ عَنْ النَّبِيِّ ﷺ قَالَ :

((مَنْ لَمْ يُجْمِعْ الصِّيَامَ قَبْلَ الْفَجْرِ فَلاَ صِيَامَ لَهُ)) . رواه أبو داود

6 Hafsah related from the Prophet ﷺ that he said:

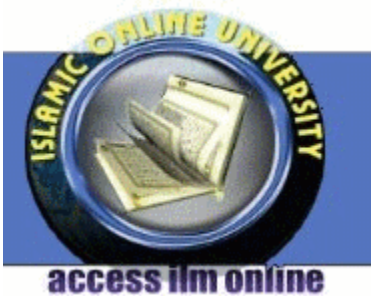
"Whoever does not resolve to fast before the dawn will not have a fast."

Collected by at-Tirmithee, an-Nasaa'ee and Aboo Daawood[28]

This *hadeeth* focuses on the importance of the intention behind fasting. For, people may fast due to indigestion, to lose weight, to express disapproval, to conform with custom, and so on. The prescribed fast has to be for the sake of Allaah in order for it to be rewarded, and that cannot take place unless the fasting person identifies within himself or herself the purpose of his or her fast.

Since fasting in the month of Ramadaan is continual, it is easy to fall into the routine and lose consciousness of the purpose behind the fast. Consequently, the Prophet (ﷺ) made it a requirement to intend the fast prior to the dawn, each and every day. There is no special formula of intention to be said aloud, as the place of intention is in the heart. The principle of daily renewal of one's intention helps the fasting person to achieve the divinely prescribed purpose for fasting, *taqwaa*.

[27] *Sahih Al Bukhari,* vol. 4 , p. 2035, no. 6487 , Kitaab: Riqaaq; Baab: Hujibat an naar bish shahawaat
[28] *Sunan Abu Dawud,* vol. 2, p. 675, no. 2448. Authenticated in *Saheeh Sunan Abee Daawood,* vol.2, p. 465, no. 2143.



Islamic Online University

PROPHETIC REFLECTIONS ON RAMADAAN

Module 4

عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ :

((إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ النَّارِ وَصُفِّدَتْ الشَّيَاطِينُ)) .

متفق عليه

7 Aboo Hurayrah quoted the Messenger of Allaah ﷺ as saying:

"When Ramadaan comes the gates of paradise are opened, the gates of hell are locked and the devils are chained."

Collected by al-Bukhaaree and Muslim[1]

'Iyaad mentioned that the opening of the gates of paradise and closing of the gates of hell could literally refer to a signal given to the angels regarding the beginning of the month and it could be glorification of its sanctity by prevention of devils from hurting the believers. Metaphorically it could refer to a great amount of reward and forgiveness and that the enticements and temptations of the devils are reduced, so it is as if they are chained. The opening of the gates of Paradise could also refer to the opportunities for righteous deeds which are among the causes for entering Paradise and the closing of the gates of Hell to the redirection of concerns for the sins which take people to Hell. The chaining of the devils could refer to their inability to seduce and beautify evil.

From the literal perspective, the reference to chaining of devils when evil prevails is to the reduction of their influence on those who fast according to its rules and etiquette. Or, that the devils chained are only some of them, the *maradah*, and not all as indicated in some narrations. Or it refers to the diminishing of evil during the month which is noticeable as the chaining of all does not mean that no evil or sin will occur since it may be caused by other forces besides the devils, like corrupt human souls, filthy habits and human devils.

The chaining of devils could also indicate that excuses for those who worship have been removed, so they should have no reason not to increase their righteous deeds and avoid evil deeds.[2]

[1] *Sahih Al Bukhari,* vol. 3, p. 69, no. 123 and *Sahih Muslim,* vol. 2, p. 524, no. 2361.
[2] *Fat'hul-Baaree.*

عَنْ أبي هُرَيْرَةَ عَنْ رَسُول اللَّهِ ﷺ قَالَ : ((إِذَا كَانَتْ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ صُفِّدَتْ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ وَغُلِّقَتْ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَنَادَى مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ وَلِلَّهِ عُتَقَاءُ مِنْ النَّارِ وَذَلِكَ فِي كُلِّ لَيْلَةٍ .))

Aboo Hurayrah related that Allaah's Messenger ﷺ said: "*On the first night of Ramadaan the devils and evil jinns are chained, all the doors of hell are closed and all the gates of paradise are opened. Then a caller will announce: 'Whoever desires good come forward and whoever desires evil should remain back.' And there are many whom Allaah frees from the fire every night*."[3]

The Prophet (ﷺ) identified fasting as a path to Paradise:

عَنْ أَبِي أُمَامَةَ قَالَ : أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ مُرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ قَالَ : ((عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لاَ عِدْلَ لَهُ .)) ثُمَّ أَتَيْتُهُ الثَّانِيَةَ فَقَالَ : ((عَلَيْكَ بِالصِّيَامِ)) .

Aboo Umaamah said: I came to Allaah's Messenger ﷺ and asked, "Instruct me to do something which will put me in paradise," and he replied, "*You should fast for there is nothing equal to it*." When I came to him a second time, he said, "*You should fast*."[4]

Since Ramadaan is a month of fasting, those who fast in this month are given many opportunities to earn Paradise. The chaining of the devils represents additional support for doing deeds which can earn the fasting person Paradise.

[3] *Saheeh Sunan Ibn Maajah,* vol. 1, p. 275, no. 1331.
[4] *Saheeh Sunan an-Nasaa'ee,* vol. 2, p. 476, no. 2099.

عَنْ أبي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :

((رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَرُبَّ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّـــهَرُ .))

رواه إبن ماجة

8 Aboo Hurayrah quoted the Messenger of Allaah ﷺ as saying:

"Perhaps a fasting person will gain nothing from his fast but hunger and perhaps the one who stands up at night for prayer will gain nothing but tiredness."

Collected by Ibn Maajah[5]

This *hadeeth* describes the state of a person who fulfills the ritual requirements of fasting and prayer during Ramadaan, but he gains nothing of the spiritual, emotional and psychological benefits. His prayers and fasts are not acceptable to Allaah because he has not fasted from corrupt words and deeds, therefore he gains no reward. He only removes the religious obligation of prayers and fasting from himself and feels the effects of the absence of food and drink and tiredness from standing for a long time in prayer.

[5] *Saheeh Sunan Ibn Maajah,* vol. 1, p. 282, no. 1371.

عَنْ أبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ :

((مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ .)) رواه البخاري

9 Aboo Hurayrah quoted the Messenger of Allaah ﷺ as saying:

"Allaah has no need for one to leave his food and drink if he does not abandon lies and acting on them."

Collected by al-Bukhaaree[6]

The Prophet (ﷺ) emphasized in this *hadeeth* that fasting is not limited to the fasting of the stomach but must include fasting of the other body parts for it to be complete and acceptable to Allaah. The fast of the tongue is as important to overall fasting as the pillars of fasting. For, according to this narration, lies can cancel the value of the fast.

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنْ النَّارِ قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلَا تُشْرِكْ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ قَالَ ثُمَّ تَلَا تَتَجَافَى جُنُوبُهُمْ عَنْ الْمَضَاجِعِ حَتَّى بَلَغَ يَعْمَلُونَ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَ بِلِسَانِهِ قَالَ كُفَّ عَلَيْكَ هَذَا فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ

[6] *Sahih Al Bukhari,* vol. 3, pp. 70-1, no. 127.

The Prophet (ﷺ) told Mu'aath ibn Jabal "*Shall I show you what will gather for you of all of that [good]?*" He replied, "O course." He said, "*Restrain this,*" and he took hold of his tongue. Mu'aath asked, "O Messenger of Allaah! Are we accountable for what we speak?" He replied, "*May your mother lose you! Will people be poured into the Hellfire on their noses for other than what their tongues reap?*"[7]

The Prophet (ﷺ) was also reported to have said:

مَنْ صَمَتَ نَجَا

"*Whoever remains silent is saved.*"[8]

Ibn Mas'ood was reported to have said that there is nothing in this world more deserving to be restrained for a long time more than the tongue.

The Almighty said,

مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ

People joke and the angels record, they speak, remember Allaah, say falsehood, curse, backbite, gossip, give false witness, slander and it is all recorded for or against them, as the Almighty mentioned,

مَالِ هَذَا الكِتَابِ لاَ يُغَادِرُ صَغِيرَةً وَلاَ كَبِيرَةً إِلاَّ أَحْصَاهَا

Tongues need to be restrained and what is said needs to be weighed, if it is about peoples' honor, their dignity, curses it should be clearly avoided. Lies, lewd talk, and corruption all need to be fasted from.

Although there are many evils of the tongue like backbiting, slander, cursing, and the like, the focus of this narration is on the tongue's greatest evil harvest, lies.

Lying was a characteristic which the Prophet (ﷺ) hated the most.

عَنْ عَائِشَةَ قَالَتْ مَا كَانَ خُلُقٌ أَبْغَضَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْكَذِبِ وَلَقَدْ كَانَ الرَّجُلُ يُحَدِّثُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْكِذْبَةِ فَمَا يَزَالُ فِي نَفْسِهِ حَتَّى يَعْلَمَ أَنَّهُ قَدْ أَحْدَثَ مِنْهَا تَوْبَةً

[7] *Saheeh Sunan at-Tirmithee,* vol. 2, no. 103 and authenticated in *Irwaa al-Ghaleel,* no. 413.
[8] *Musnad Ahmad,* vol. 2, no. 159 and authenticated in *Silsilah al-Ahaadeeth as-Saheehah,* no. 536.

'Aa'ishah said that there was no characteristic more displeasing to Allaah's Messenger (ﷺ) than lying. A person would lie in the Prophet's presence and it would continue to bother him until he heard that the person repented from it.[9]

Lying is such a serious matter that the Prophet (ﷺ) identified it as the first of three major signs of hypocrisy.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((آيَةُ الْمُنَافِقِ ثَلاَثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اؤْتُمِنَ خَانَ))

Aboo Hurayrah reported that Allaah's Messenger (ﷺ) said, "*The signs of a hypocrite are three: If he speaks, he lies, if he makes a promise, he breaks it, and if he is given a trust, he betrays it*."[10]

In English, a hypocrite is literally one who pretends to be what he is not or pretends to believe what he does not. Islaamically, a *munaafiq* (hypocrite) is a disbeliever who pretends to be a Muslim and about whom Allaah said,

{ إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا}
"Verily, the *Munaafiqeen* will be at the bottom of the lowest level of the Hellfire and you will never find a helper for them."

(*Soorah an-Nisaa,* 4: 145)

Lies have many different forms. It could be the deliberate lie aimed at misleading the listener or it may simply be an exaggeration of the facts aimed at impressing the listener. The habit of exaggerating can easily turn one who practices it into a habitual liar, without even realizing it; therefore, exaggeration should also be avoided. The lie may also come in the form of jokes, where lies are made up to amuse an audience. Even this seemingly innocent form has been forbidden by the Messenger of Allaah (ﷺ) who said,

((وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ)).

"Woe to the one who speaks and lies to make people laugh. Woe to him! Woe to him!"[11] The reason for such a strict stance against jokes is that the heart can become numb to lies and thereby the door for serious lies is opened. Thus, even this form of seemingly harmless lying must be carefully avoided. Conversely, the habit of telling the truth must be nurtured, as the lie is often

[9] *Sunan at-Tirmithee,* , Kitaab: Birr wa Silah ; Baab: Maa jaa'a fee sidq wa kathib, Saheeh *Sunan at-Tirmithee vol 4, no.348*
[10] *Sahih al-Bukhari*, vol. 1, p. 31, no. 32 and *Sahih Muslim*, vol. 1, p. 40, nos. 112-3.
[11] Narrated by Bahz ibn Hakeem in *Sunan Aboo Dawud*, vol. 3, p. 1389, no. 4972.

easier to say and more comforting than the truth. This concept is reflected in the common saying, "The truth is bitter."

Lies must be systematically avoided, not just because of the deception involved, but also because of the effects which they have on the liar himself. The Prophet (ﷺ) pointed out this aspect by linking lying with *nifaaq,* as well as by warning about its evil end in the following *hadeeth* of Ibn Mas'ood in which the Prophet (ﷺ) was reported to have said,

((إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا وَعَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا)).

"*Beware of the lie, for verily the lie leads to immorality and immorality leads to the Hell-fire. Indeed, a person will lie continually until he is recorded with Allaah as a compulsive liar."*[12]

An exception to the general rule concerning lying has been made in only three instances which are recorded in the *hadeeth* of Asmaa bint Yazeed in which she quoted the Prophet (ﷺ) as saying:

((لاَ يَحِلُّ الْكَذِبُ إِلَّا فِي ثَلَاثٍ يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيُرْضِيَهَا وَالْكَذِبُ فِي الْحَرْبِ وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ)).

"*Lying is not permissible except on three (occasions): a man lying to his wife to please her, lying during war, and lying to restore peace among people."*[13]

One is allowed to lie in an attempt to bring quarrelling Muslims together by saying to one, for example, "So and so really likes you and admires you" when he really does not. This type of lie tends to soothe angry feelings and neutralize animosities, thereby providing a basis for reconciliation. Similarly, a man is allowed to lie to his wife on occasion to make her happy. For example, if she buys or makes a new dress about which she is proud and quite pleased, then models it and asks, "Do you like it?", he is allowed to say that he likes it or that it looks nice even though he does not find it so. This is done in order to keep her happy and to avoid hurting her feelings. It is also allowable for a wife to do the same for her husband, according to Ibn Shihaab's statement, as the same emotions are at play and the end results are desirable.

As for the lie during war, it is inevitable as was observed by the Prophet (ﷺ) himself in the following *hadeeth*:

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[12] *Sahih al-Bukhari*, vol. 8, p. 75, no. 116, *Sahih Muslim*, vol. 4, p. 1375, no. 6309 and *Sunan Abu Dawud,* vol. , p. , no. Kitaab: Adab Baab: fee Tashdeed fee kathib.

[13] *Saheeh Sunan at-Tirmithee,* vol. 2, p. 183, no. 1582. See *al-Hadis*, vol. 1, p. 467, no. 209 and *Sunan Abu Dawud*, vol.3, p. 1371, no. 4903 and authenticated in *Saheeh Sunan Abee Daawood,* vol. 3, p. 942, no. 4175. A similar narration is also collected in *Sahih Muslim*, vol. 4, p. 1374, no. 6303.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَرْبَ خَدْعَةً

Aboo Hurayrah related that the Prophet (ﷺ) called war deception.[14]

This permission does not, however, include treachery wherein, for example, enemy leaders are called for peace negotiations, and then massacred. This exception is only in reference to the case where spies are sent into the enemy ranks or the enemy is given the impression that you are attacking from one side, then you attack from the other, or a prisoner of war who, under interrogation, lies to protect his comrades.

This *hadeeth* is also evidence that the fasting person is prohibited from acts based on lies, as well as foolish behavior, both of which are prohibited for those who are not fasting also. Except that their prohibition for the fasting person is more emphatic, like the prohibition of adultery on the old man and pride on the poor.

The intended meaning of **"Allaah has no need,"** is that He has no wish for such a fast. It demonstrates the seriousness of committing these acts and that such a person's fast is equivalent to no fast at all. Ibn Battaal mentioned that the literal meaning of this phrase has no relevance here because Allaah has no need for anyone or anything. He is free of all need, may He be glorified. It was also said that it was a metaphor indicating non-acceptance, like when an angry person returns something to someone saying, 'I have no need for this.' Others said that it meant that the reward for the fast becomes nothing in the scale in comparison to the punishment he deserves for doing what was mentioned. The following option is also mentioned in another *hadeeth*

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ رِوَايَةً قَالَ إِذَا أَصْبَحَ أَحَدُكُمْ يَوْمًا صَائِمًا فَلَا يَرْفُثْ وَلَا يَجْهَلْ فَإِنْ امْرُؤٌ شَاتَمَهُ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي صَائِمٌ إِنِّي صَائِمٌ

Aboo Huryarah narrated from the Prophet (ﷺ) that he said, "*If any of you ends up fasting one day, he should avoid lewdness and foolishness. And if a man curses him or fights with him, let him tell him, 'I am fasting. I am fasting.'* "[15]

Thus, one should neither begin cursing others nor respond to the curses of others.

[14] Narrated by Jaabir and collected in *Sahih al-Bukhari*, vol. 4, p. 167, no. 268, *Sahih Muslim*, vol. 3, p. 945, no. 4311 and *Sunan Abu Dawud*, vol. 2, p. 728, no. 2630 and authenticated in Muhammad al-Ghazzaalee's *Fiqh as-Seerah,* p.51, ftn. 2 and in *Saheeh Sunan Abee Daawood,* vol. 2, pp. 499-500, nos. 2294-5.

[15] *Sahih Muslim,* vol. 4 , p. 283 , no.160, , Kitaab: Siyaam; Baab: hifz lisaan as saa'im. See also *Sahih Al Bukhari,* vol. 3, pp. 65-6, no. 118 for a similar narration.

عَنْ أبي هُرَيْرَةَ عَنْ النَّبيِّ ﷺ قَالَ :

((مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). رواه البخاري

10 Aboo Hurayrah related that the Prophet ﷺ said:

"Whoever fasts the month of Ramadaan out of sincere faith and seeking his reward from God will have his previous sins forgiven."

Collected by al-Bukhaaree and Muslim[16]

عَنْ أبي هُرَيْرَةَ عَنْ النَّبيِّ ﷺ قَالَ :

((مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.)) رواه البخاري

11 Aboo Hurayrah related that the Prophet ﷺ said:

"Whoever stands up [in prayer] on the Night of Power out of sincere faith and seeking his reward from God will have his previous sins forgiven."

Collected by al-Bukhaaree[17]

These two *hadeeths* both address issues of sincerity in acts of worship. For acts to acceptable to Allaah they must fulfill two conditions: 1. they must be for the sake of Allaah; and 2. they must be done according to the methodology of the Prophet (ﷺ). Fasting the month of Ramadaan and praying during the Night of Power both erase previous sins if they are done out of true faith. If they are done out of custom or by a non-Muslim desiring to experience Muslim worship, they will not be a means of atonement for sins. Also, if they are done seeking the admiration and praise of people, their value is nullified by this intention of shirk.

[16] *Sahih Al Bukhari,* vol. 3, pp. 69-70, no. 125 and *Sahih Muslim,* vol. 3 , p. 295 , no. 173 , Kitaab: Salaatul musaafireen; Baab: targheeb fee qiyaam ramadaan

[17] *Sahih Al Bukhari,* vol. 3, pp. 69-70, no. 125.